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1786 (see Gesenius, *Thes.* 609b). Gesenius combined Heb. *ya'nâ* with Syr. *ya'nâ*, "greedy, gluttonous," but he mentioned also Maurer's explanation (1835) who regarded *ya'nâ* as a derivative of 'anâ, "to sing" or "cry," Syr. 'annî, Arab. ġānnâ. This etymology (which goes back to Kimchi) has been abandoned by the majority of Hebraists, although it is undoubtedly correct.

In the same way Syr. *na'âmâ*, "ostrich," is derived from the stem *na'im*, "to sound," which appears in Arabic as *nāġima*. Arab. *na'âm*, "ostrich," must be regarded as an Aramaic loanword; the genuine Arabic form would be *naġġâm* (contrast Fleischer in Levy's Targum. dict. II, 570). I have pointed out (*WF* 222, below), that *na'im zēmîrôth Israêl* (II Sam. 23:1) means neither "the sweet psalmist of Israel," nor "pleasant in the psalms of Israel," nor "the Joy of the songs of Israel," but "chanted in Israel's songs, sung in Israel's lays." The stem *na'âm*, "to sing," seems to be a transposition of 'anâm, and both 'anâm and 'anâ, "to sing" (cf. Arab. taġānnâ, "to sing a song"; uġnîyah, plur. aġānî, "song") are derived from the same root ġan. For *na'âm* = 'anâ = 'āniya cf. Arab. qāhîma = qāhiya (see *AJSL*, XXIII, 228 and 252). Wetzstein thought that the Arabic name of the ostrich, *na'âm*, referred to the softness of its plumes (cf. Gesenius' dict.<sup>9</sup>, 543a). On the other hand, he explained *rēnanîm* (§ šabbāhîn) in Job 39:13 as "criers, screechers, wailers." For *rēnanîm* we must read *rannânâ* (cf. Arab. *rannân*, "sounding, vibrating, resounding"), i.e., an intensive form like Syr. *na'âmâ* and § šabbāh in Job 39:13. It is not necessary to substitute *yē'enîm* (Lam. 4:3) for *rēnanîm*. The cry of the ostrich is called in Arabic *zimâr* (cf. *AJSL*, XXVI, 2). The correct explanation of Heb. *ya'nâ* = "screech, wail," was given in Fürst's dictionary (Leipzig, 1876). The Samaritan Version has for Heb. *bath-ya'nâ*: ברת ענייה, "daughter of wailing" (cf. ט 'innîthâ and 'innûyâ, "lament").

### III. ASSYR. *lâm iṣṣûri ṣabâri*, "BEFORE THE BIRDS CHEEP"

In my *Ecclesiastes* (Baltimore, 1905), p. 33, I translated the hemistich *wê-yaqûm lê-qôl haṣ-ṣippôr*, Eccles. 12:4: "He rises at the birds' first cheep." In the notes I added: "His sleep is short; he awakes when the birds begin to chirp at daybreak" (or, rather, before dawn; cf. Mark 13:35). Zapletal, *Kohelet* (Freiburg i.-B., 1911), pp. 228, 235, following P. de Jong (1861) and Wildeboer, reads *wê-îqmâl qôl haṣ-ṣippôr*, which is supposed to mean "Und das Gezwitscher der Vögel erstirbt." Julius Levy, *Qoheleth* (Leipzig, 1912), p. 134, gives the same rendering; also E. Podechard, *L'Ecclesiaste* (Paris, 1912), p. 495, reads: "Et 'se fait silencieuse' la voix de l'oiseau." Volz in *Die Schriften des AT*, edited by Gressmann, Gunkel, etc., Parts 15-17 (Göttingen, 1911), p. 251, renders: "das Vogelgezwitscher verklingt, und die Sängereinnen all verstummen," reading *wê-iddôm* instead of *wê-yaqôm*; but *damâm* does not mean "to die away" (see *AJSL*, XXVI, 5; *WZKM*, XXIII, 365; *JBL*, XXXII, 242).

The correct explanation of Eccles. 12:4b ("il se levera à la voix de l'oiseau, c'est-à-dire, ils ne peuvent pas dormir et sont toujours éveillés au chant du coq") is found in the second chapter of the fourth discourse ("De la vieillesse") of André du Laurens, who was physician in ordinary to King Henry IV of France (1589-1610) and regius professor in the Medical Faculty of Montpellier; see *Œuvres d'André du Laurens, recueillies et traduites en français par Theophile Gelée* (Rouen, 1621), p. 52. Hengstenberg, *Der Prediger Salomo* (Berlin, 1859), p. 250, said: "Er erhebt sich . . . sobald die Vögel zu singen anfangen, am frühesten Morgen; das Alter hat keinen Schlaf"; cf. also Wright, *Kohleth* (London, 1883), p. 248, and Volck in Strack-Zöckler's commentary (1889).

My explanation has been followed in Barton's commentary (New York, 1908), pp. 180, 189, and it is supported by the Assyrian phrase *ina šêrî<sup>m</sup> lâm iṣṣûri ṣabâri*, which is quoted, but not translated, in *HW*, 378b, 559a; it means, of course, "in the morning, before the birds cheep." Assy. *ṣabâru* stands for *ṣapâru*, "to pipe" (as a bird or as wind). Also in Arabic, *ṣafara* signifies "to pipe, to whistle" (cf. Goethe's *Faust*, vs. 7981: *sie zwitschern pfeifend*). The primary connotation of Aram. *ṣāfrâ*, "daybreak, dawn," is "piping," i.e., the time when the birds begin to cheep, whereas *zamîr*, Cant. 2:12, denotes the jubilant voice of spring when the birds mate (*AJSL*, XXVI, 3). The original meaning of Heb. *ṣippôr*, "bird," is "piper." Assy. *iṣṣûru* stands for *iṣpûru* = Arab. *ʿuṣfûr*; for the assimilation of the *p* to the preceding *ṣ* cf. modern Arabic *nuṣṣ* = *nuṣf* = *niṣf*, "half" (*BAL*, 94), and for the initial *ʿAin* in Arabic *ʿuṣfûr* cf. Arab. *ʿausaj*, "thorn" = Assy. *ašagu* for *wašagu* (*ZDMG*, LXIV, 714).

The second hemistich of Eccles. 12:4b, *wê-iššaphû kol-bênôth haš-šîr*, means "though all daughters of music [i.e., 'musical sounds'] be muffled" [lit. "lowered, depressed," i.e., "softened, deadened, stifled, made indistinct"]. The old man's sleep is short, he awakes when the birds begin to cheep before dawn, although he has become hard of hearing. For *wê* = "although," see *GK<sup>28</sup>*, § 141, *e*, and for *bênôth haš-šîr* = "musical sounds" (*GK<sup>28</sup>*, § 128, *v*), cf. Syr. *bênâth-qâlê*, "sounds, words"; *bath-qâlâ* mean: literally "daughter of the voice"; it is used also for "echo," just as the post-biblical Heb. *bath-qôl* has this meaning, whereas in the Siloam Inscription an "echo" is called *zadêh* = *ṣadêh* = Arab. *ṣāda*<sup>n</sup> (*ZDMG*, LXV, 565; contrast *JAOS*, XXII, 59).

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